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Armistice Day and Thanksgiving Number

JOHN HAYNES HOLMES
"Is War Coming?"

JOSEPH FORT NEWTON
"What Can I Do for World Peace?"

HERBERT L. WILLETT
"The Sword of the Son of Man"

SIMON GREENBERG
"The Earth is the Lord's"

CARL KNUDSEN
"Emmanuel—God With Us"

ELLIOTT SPEER
"What Has Education to Do With Religion?"

RUSSELL HENRY STAFFORD
"A Pastoral Prayer"

PREACHER PROBLEMS

DOYLE MULLEN
"Informal Pastoral Work"

Is War Coming?

BY JOHN HAYNES HOLMES

IT was sixteen years ago, at 11 o'clock on the eleventh day of November, 1918, that the world was convulsed by the armistice which brought to an end the greatest war in human history. So great was the relief and joy on that occasion, that on every eleventh day of November since that date, the world has agreed to commemorate the event, and to commemorate it in an especial spirit and to an especial end.

That first Armistice day was a festival of rejoicing that the Great War had at last come to an end. Later Armistice days have all been festivals of high resolve that the next war, or another war, shall never come to a beginning. This is as it should be, for surely there can be no fitting observance of this occasion—no observance, as a matter of fact, which is really decent—except the fulfillment of what the soldiers died for in the "war to end war." The armistice, in other words, must become a peace, an enduring peace, through the consecration of "the hosts" in this country, and in all countries in our western world, of

> . . . those who swear
> It shall not be again.

I hope that every one of you, in this great audience this morning, is enlisted in this "host," and thus joined to the goodly company who have long since sealed their faith with their blood. For the foremost in that "host," I must believe, are the dead who died upon the myriad battlefields of the Great War, and stand today as the solemn witnesses to our oath of No More War. Yes, the Unknown Soldier, were he to arise from his tomb in Arlington, would be the best pacifist of us all. He would plead that all of us become conscientious objectors to the next war. Who among us all can refuse that prayer?

But is there to be a "next war"? Are there any signs that war is coming?

In answer to this question, I can only ask another question—Are there any signs of anything else? To

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those who indulge in hope fantasies and wish fulfilments, it may seem as though the skies are clear, and peace, therefore, the pleasant prospect of our days. But to those who face realities, and seek only to know the facts, whatever they may be, it is evident that the horizons of the world are black with the approaching storm of war. Expert observers differ as to whether the next war is coming next spring, or next fall, a year hence, two years hence, four years hence. But so far as I know these experts, they are all agreed that war is on the way, and, soon or late, must inevitably come. The elements involved in this phenomenon, the forces at work in the looming menace of international conflict, are too numerous, and too terrible, to be ignored.

NEW OCCASIONS OF WAR

Thus, in the first place, there are the new occasions of war, most of them sprung from the so-called settlements of the last war. It has been said by a great historian of our time that the Versailles treaty stirred up more disputes than it appeased—created far more causes for new wars than it settled old ones. Certainly, in our world today, largely as the result of what was done in 1918-19, there are more difficulties over territories, peoples, trade rivalries, and political ambitions, more suspicions, jealousies, frustrations, hatreds and fears, than ever existed even in the disastrous days of 1914. We did not see the occasions of war in those days of deceptive calm. Are we going to be blind to such occasions now, when confusion and discord are all about us? As we look at revolutionary Russia, Fascist Italy, Nazi Germany, frightened France, ambitious England, and the familiar chaos of Turkey and the Balkans, what can we see but the smoldering embers which will be fanned into flame by the first gale of international dispute, and burst into the conflagration which will consume us all? The conditions making for war today are far more serious than ever they were two decades ago. How can we prevent now what we found so impossible to prevent then?

Second, there is the appalling fact of preparedness for war which bears so direct a relation to the whole problem of international conflict. Discussion of this problem, of course, is endless, and apparently inconclusive. Some argue that preparedness is the cause of war, and others as strenuously that war, or the imminence of war, is the cause of preparedness. I have no doubt that the two forces, like so many forces in human society, interplay with one another, and each on occasion is the cause, direct or indirect, of the other. But if any one thing can be made clear or conclusive in this question it is the fact that, from the beginning of recorded history, nations have been preparing for war and invariably have gotten precisely what they have prepared for. Therefore is it a ghastly experience to see the preparedness now going forward in the world in anticipation of the next war. It is conservatively estimated that there are at least a million more men under arms today than in 1914. Under the seas in the form of new submarines, over the land in the form of new aeroplanes, in the vast spaces of the air in the form of fumes and gases, are weapons more deadly than man has ever known before. In every nation, in forts and arsenals, are stores of ammunition adequate to destroy every work of man's hand upon the earth. What can prevent these vast explosives from exploding?

In 1914, said no less a man than Sir Edward Grey, foreign secretary in the cabinet of Mr. Asquith at the outbreak of the war, in his memoirs entitled, "Twenty-Five Years," Europe was "an armed camp, every nation feeling impelled to measures of defense, and every measure of defense by one nation construed by some other nation as a prospective aggression." Pondering this situation he asks the enormously significant question, "Could peace have been preserved much longer?" Pondering the same situation today, must we not ask the same question, "Can peace be preserved much longer?"

A third force making for another war is the new spirit of nationalism now ravaging the world like a devouring pestilence. In speaking of the spirit of nationalism as "new," I am not intending to indicate that this spirit is something novel, or unique, in our time. On the contrary, nationalism is a disease which has ravaged the lives of men for lo, these many generations. An exaggerated love of country, rooted in pride and selfishness, which seeks the aggrandizement of one's own land at the expense of every other land beneath the sun, this nationalism—or, more popularly, this patriotism—is always and everywhere a poison in the blood. And I say to you that unless this poison is eradicated, unless the blood of the nations is purged of this virulent fever of jealousy and hate, there is no hope for us. Our world is doomed. Go anywhere you will today—in Russia, in Italy, in Germany, in France, in distant Japan, in near-by Cuba, in the Holy Land of Palestine, in our own peculiar holy land, America—everywhere beneath the rule of states and within the frontiers of nations you find this insensate passion for one's own that sets each country of the earth in armed hostility to every other. Nationalism is a spiritual disease which corresponds exactly to the physical contagion of the Black Death. It spreads from heart to heart—it devours and consumes and destroys—and in the end it drives mankind to death.

PSYCHOLOGICAL TENSION

Again, there is the psychological tension of these times! Do you realize how hard it is to live today? Do you realize how hard it has been to live ever since the outbreak of the Great War? Life through all these years has been one terrific tension, which again and again has seemed greater than could be borne. The war was bad enough—and when it was ended on that fateful November day, there came an explosion of pent-up feelings vaster far than anything that we had seen before, or will ever see again. You remember the wild orgy of that Armistice night! What was it all but an expression of ineffable relief that the long tension of the conflict was broken, and we were free? Now life would be normal. We would return to quiet ways and simple pleasures. We would enjoy home, and children, and the fragrant countryside. Men could love women, and women men, not in the mad despair of some last parting, but in the sweet promise of years and their abundant fruitage. But life wasn't normal after the war!

New tensions came to take the place of the old. As the years passed one by one, the stress and strain increased, with disillusionments, disappointments, frustrations, multiplying like burdens too heavy to be borne. Finally, in these recent years of the depression, there came the grim and ghastly struggle for sheer physical survival, with no opportunity or even security for the new young life just coming into the world. Daily, hourly, the strain has tightened, until today any relief, any escape would be welcome. And what relief is so sure, what escape so exciting, as war?

Said a recent traveler returned from Europe—"War is certain in the future, not because governments seek

JOHN HAYNES HOLMES

it, or the people want it, but because there is no other way out of a dilemma which is torturing men and women to insanity."

Lastly, among the forces making for war today, are two great nations, east and west, which are running amuck. One of these nations, Japan, has poured chaos and death upon the continent of Asia. In repudiation of every solemn treaty obligation, in denial of every pledge of national honor, in defiance of every law and custom of contemporary civilization, Japan has decided to seek her own advantage in China and Siberia, no matter what the cost. Steadily, as her armies advance north and west, she is approaching the last line beyond which Russia will not retreat. When that line is reached, Russia, not wanting war, will stand—and the first gunfire will kindle half the world to flames.

The second nation is Germany. I would not misunderstand this country—least of all would I malign her. I think I know what has happened to the Germans, and why at last, in utter desperation, they have placed their destinies in the hands of Hitler and the Nazis. Beaten in the war, betrayed in the peace, looted of all their possessions, and in the inflation period reduced to beggary, degraded, humiliated and insulted, outlawed from the sympathy of mankind, and denied recognition as one of the lesser peoples of the earth, this nation, refused every decent and honorable way of escape, has turned to Hitler! Not the Germans but ourselves are to blame for this dictator. This man is the scourge of God laid not upon the Germans for their weakness, but upon ourselves for our sin. He is the punishment of our offending. It is not the cause, however, but the result that now concerns us. Hitler, whatever his origin, is now in power, and his power is a threat to the peace and order of the world. He proposes to secure certain lands, certain peoples, certain rights, certain dignities, which were taken from Germany after the war. If anything is clear about Hitler it is that he means just what he says, and seeks all that he wants. He is thoroughgoing, ruthless, remorseless, cruel, in going straight and sure to his objective. As between Hitler and the Allies, we face an *impasse*. What Lincoln said of the North and South before the Civil War, that "one of them would make war rather than let the nation survive, and the other would accept war rather than let it perish . . . and the war came," is true in the same way of the contending forces of Europe at this hour. Germany will make war rather than forego her conditions of national recovery, France and her associated powers will accept war rather than concede these conditions. What can prevent the war coming?

WHAT CAN PREVENT WAR?

These are the factors in the world situation at this moment that are making for war. Against such forces of violence and hate, loosed like hurricanes upon unoffending peoples, what can we bring? What power is there in our hands to prevent the next war?

Well, there is the League of Nations—a noble experiment! But never was it so weak as today, and never so futile as an instrument of international law and order.

There is the World Court—an indispensable agency of peace in any established order of internationalism! But it seems forgotten amid the raging contentions of the hour; and it is hard to believe that, under present conditions, any dispute of momentous consequence would be referred to it for adjudication.

There is the Pact of Paris—one of the noblest documents in history, a radiant vision of the new day that shall yet dawn upon our earth. But at this moment it is a "scrap of paper," of no effect in controlling and guarding the destinies of men.

There is the Disarmament Conference! But this is practically dead. For more than two years, now, it has been in session, and in all this time has not dismantled a single ship upon the sea, nor disbanded a single regiment upon the land. What it has not done in the past I see no reason for believing it will do in the future.

Lastly, there is that new world which we are striving to build—that world of new economic and political relationships which will make war impossible. This, of course, is the fundamental cure of our ills. We shall get rid of war when we have gotten rid of our war-society,

just as we get rid of fire when we get rid of combustible materials. But this takes time—and, in the present emergency, we have no time! War is too near, too formidable, for us to rear a social structure which can resist the impact of its coming.

WAR-RESISTERS OUR HOPE

No, these things cannot save us. The crisis has gone too far, and become too terrible. The floods are upon us, and the dams are breaking. We have come, it seems to me, to our last resort; like Haig's armies overwhelmed by the German drive in the spring of 1918, "our backs are against the wall." Our reliance now must be that ultimate reliance upon the spirit which binds the soul of man to the forces of the universe. I have but one faith left in this business of ending war, and that is my faith in the capacity of man to conquer this evil, as sooner or later he has conquered other evils, by refusing, in one high resolve of the spirit, to have further traffic with it.

What gives me hope, even in the grim terror of this hour, is three very simple facts. First, the war-resisters in this country, uncompromising men and women—clergymen, professors, students, workers—who have definitely made up their minds, no matter what the cost, never to have anything to do with armed conflict between the nations! Second, the war-resisters in other countries, some of them at this moment paying the price of their faith in prison cells! Third, the spirit in these war-resisters in all countries, which is nothing new or strange, but only the same spirit of heroic idealism which, in apostles, saints and martyrs of every age, has worked miracles of vast achievement! To conquer and destroy war, we must have economic changes, political reforms, social revolutions. Yes—I agree! But "deeper far, and far more clear," we must have that inner dedication of the soul of man to the fulfilment, by his own service and sacrifice, of the farthest vision of his dreams, without which nothing is finally possible. Gandhi calls this soul-force, with which, as he himself is proving, nothing is finally impossible.

FOLLOWING THE EARLY CHRISTIANS

What we need today, and what we are getting today, is a revival of primitive Christianity, a renaissance of that spirit which filled millions of humble people with a courage which dared them to resist Cæsar in the name of Christ. This spirit changed the face of the world at a time when militarism held the mastery of the greatest empire the world had ever known. In a remote corner of this empire, among a feeble and despised people, there appeared a handful of men and women, who, under the influence of a young prophet of Nazareth, made resolves which had never been made before. These early Christians took these resolves out into highways and into homes of ancient Rome. By their example, they proved that these resolves could be faithfully lived—even unto death. Nay, more than this, they proved that these resolves, these august dedications to non-resistance, non-violence and peace, could be more potent than any rod, more terrible than any sword. These Christians did two things. By the sheer power of the spirit, they beat down the weapons of Rome, and conquered the empire. Then, when the empire began to crumble, and mankind entered upon the thousand years of the Dark Ages, these Christians kept burning, on hidden altars, that clear light of the spirit which was destined in the end to disperse the darkness, and kindle the vast illumination of modern times. "If there be any virtue, or any praise" in this our distracted world, it is in that spark of love which was lit in the heart of Christ, and which, transmitted to other souls, has not been extinguished to this day.

What is the war-resisters movement but a revival of this spirit? Why cannot the war-resisters do today what the primitive Christians did yesterday? Already I see them working again this miracle. For if they be faithful, they can end war by refusing to fight in wars, and can beat down the sword simply by refusing to lift it up. And if, as the final consequence of the last war we enter again upon another thousand years of darkness, these valiant souls can keep burning in their own hearts that spirit's light which shall again, in God's good time, give radiance to the world. Yes, I see what these war-resisters are—these

> . . . hosts of those who swear
> It shall not be again.

They are the incarnate presence in our time of that Eternal Christ who lives anew, after each new crucification, to save mankind from death.

In this is our hope and faith—and our sacred pledge unto the dead. As they died, so let us live, "to end war." Not otherwise can they lie quiet in their graves, or we be forgiven for our sin against them.

What Can I Do For World Peace?

By Joseph Fort Newton

SOME of us have read "The Horror of It," camera records of the gruesome glories of war, as the subtitle calls it, arranged by Frederick A. Barber. It is a ghastly book, the like of which I have not seen. The pictures are selected, apparently, for their capacity to arouse horror, and the text and titles, by mixing vitriol and treacle, at once grimly realistic and blindly sentimental, make it a terrific and devastating document, indicating, vividly and effectively, both the strength and the weakness of most of our talk about war and peace.

Here are scenes of soldiers marching through burning towns, or waiting with fixed bayonets to go over the top, or burying their fallen comrades in mass graves that are vast puddles of water, mud and rotting flesh; pictures of rebellious citizens hanging from gallows as long as a city block; of famine refugees with distended stomachs and fleshless limbs; of mutilated veterans—one who has his upper jaw and nose shot away, leaving a great V-notch where his face should be; everywhere pictures of corpses, dog-gnawed, flame-charred, fly-covered, putrefying. It is an apocalypse of death, always

death, only death, in the midst of violence, degradation, disease and dull desperation and despair.

Death? Yes, war means the killing of boys, and of dream-children never to be born. But all must die anyway, and cancer and pneumonia, during the last century, have killed more than drum fire, high explosives, and the tic-tac of machine guns. War does something else. It destroys not only human lives, but human ideas, emotions, attachments, spiritual values, taste, culture, almost everything that unites individuals into a unity more important than themselves; war is the suicide of civilization.

What can we do about it? The author of "The Horror of It" does not tell us. He says nothing about

JOSEPH FORT NEWTON

the cause of war, or how we may prevent it, or what is its worst result. Even his pictures may have the fascination of the horrible, like a tale by Edgar Poe. He wants us to hate war, but hatred is negative; it cannot create anything. Indeed, an uninformed hatred of war may easily be transformed into a ferocious hatred of the Germans or the Japanese. The heads of peace societies have lately been calling for an anti-Japanese embargo, which would almost inevitably lead to war. No, the notion that war can be prevented by pictures and poultices, by heartrending appeals to conventions and conferences, while the causes of war are not removed, is an illusion.

NO REASON FOR DESPAIR

What, then, can you and I do? For one thing we can refuse to yield to a mood of dismay which so easily besets us. Also, we can face the facts, black and bright, and one fact is that more has been done, and intelligently done, in behalf of world peace in the last fourteen years than had been done in the fourteen thousand years before. War is now a crime in the public law of the world. A high court sits to decide differences between nations, as other courts decide disputes between individuals. Men do begin to see that sentiment is not enough; we must have sense and science. It is futile to expect peace while the struggle for trade is warlike, and debts pile up, and barriers between peoples rise higher and higher each year.

To whom shall we appeal? It is a counsel of despair to appeal to individuals as individuals, as if any or either of us had the power to determine world peace. As individuals we are powerless, or nearly so, save as we may keep ourselves informed and exert our influence to the utmost of our ability and opportunity. In the same way, for a few individuals to refuse to recognize war, to decline to have anything to do with it under any circumstances, to take a purely passive attitude, may be heroic, but it is futile, or of little or no avail. It is disapproving of war; it is not creating peace. However high-minded such individuals may be, when the calamity comes they become victims of their opinions, or at best martyrs—the juggernaut crushes them with the cruelty of a cart wheel.

LAW AND THE NATIONS

A great nation like our republic, or any other, is a great peace society; a realm of order won from the chaos of strife. Within its borders, over vast stretches of the earth, it stands for peace created, established, organized, preserved, under a reign of law. No man is allowed to arm himself for private war. If there are gangsters in our cities, like the old banditti of the prairies, they are a bit of chaos not yet reduced to order. No one imagines war between Pennsylvania and Virginia, but there was a day when war between the North and the South was feared, and at last it was fought out on red fields. Today our Civil War is remembered only to be regretted; but it was a part of the bitter cost by which national unity was achieved, and peace realized. So wonderful is nationality, so real and satisfying is the peace which it secures, that no one can think lightly of its worth, much less of the loyalty of its citizens.

But, alas, even the noblest nation can achieve peace only up to a certain point; and that brings us to the fact which faces us today. The terrible thing is that these vast societies called nations which are made to keep the peace, and which engage the loyalty of their citizens because they do keep peace within their borders, are themselves subject to the greater calamity of conflict. Such is the problem which confronts us today, made acute by the holocaust of world war which is at once a memory and a menace. Outlaw war? Assuredly, but that means something more than being opposed to war as an unutterable evil. There must first be law acknowledged, accepted, and obeyed by nations, else the outlawing of war is a mere phrase, a figure of speech.

Who has the power to prevent war among nations? Obviously only the nations themselves coming together as nations, each with its own power and tradition, and agreeing to a law by which they may live together in

amity, settle their disputes by the rule of reason, and together create the machinery through which the will to peace may be organized and made to function. As individuals we can do little, but as citizens of a great country, working together—if we are patient enough, persistent enough, and clear-sighted enough to work it out nationally—we can help to create an ordered and lawful peace on earth.

A SOCIETY PLANNED FOR PEACE

Nor must we be dismayed if peace is not made all at once, or once for all. Man has made war, thought war, fought war for ten thousand years, and it is no wonder that he thinks of peace timidly and tentatively. In war he is an expert, in peace an amateur. So far, though we have moved rapidly in a few years, we have hardly gone beyond the idea of non-war. It is one thing to renounce war; it is another thing to create peace. The one is a negative attitude, the other a positive process. Even the Pact of Paris is a half-step, waiting for the other foot to be brought forward to make it complete. While we have a right to rejoice and take new heart, we may have a long, long way to go before we reach the final goal.

What is the next step? No one need tell us of the horror of war; we know it—though it may have to be retold for the benefit of a generation that did not see the flaming hell of world war, which seared the soul of our race. What we need now is a positive creative ideal of peace so luminous and living that, by its sheer power and persuasiveness, it will carry us further. By the same token, we shall be led, inevitably, to look deeply into our social order, as now arranged, to find if possible the roots and causes of war. Is there something inherent in civilization, as it is, which makes war a necessity or a recurring scourge?

A few days before he was killed on the western front, Thomas Kettle, a golden-hearted poet, wrote these words: "If we admit that war is a necessary part of civilization, we are atheists." It is the organized atheism of so much of our life, national and international, that must be challenged and changed. If we are to have real peace we must have a society built for peace, organized for peace, planned for peace. To that end every resource of capital, science, mechanics, as well as every educational and spiritual agency, must be employed to a degree which we can, as yet, hardly imagine. So, and only so, can we build up a peace mind, a peace society, and avert the disaster which threatens our civilization.

CYNICAL FATALISM

The chief obstacle, if not the sum of all our difficulties, is a dull inertia of mind, a lazy, hazy, hateful type of cynical fatalism, as pervasive as it is paralyzing. It assumes as an axiom that what has been will be, because it has always been. It takes for granted that war is inevitable, as if it were not the glory of man to abolish the inevitable, if it is evil and stupid. It judges the future of man by his past, and talks of "the next war" as glibly as it forgets the last—forgetting that man exists to surpass himself. It smiles at all pacts and pleas for peace, as if certain they will be broken, or else disregarded, if need be. It has many facts on its sides, many fears, and no faith at all. It is a way of thinking hard to reach, much less alter, since it seems to be impervious alike to information and inspiration. It prides itself on its common sense, not knowing that it is the uncommon sense of the few in one age becoming the common sense of the many in the next, that marks the advance of man.

It is this spirit and attitude of mind, as widespread in its influence as it is authoritative in its own estimate, that is the heaviest load we have to lift on the way to peace. All of us share it more than we are aware, and far more than we admit. It is in the air and we breathe it. It accounts, in large part, for the appalling double-mindedness among us in respect to peace. Even when we talk peace we think, almost unconsciously, in terms of war. Our men of state, honest and high-minded, speak in two voices, planning peace in one breath and preparing for war in the next. A double-minded man is unstable in all his ways, said St. James; and so is a double-minded world.

"ONLY RELIGION CAN KILL WAR"

It is here that our religion must help us. The three terrors of humanity are famine, plague and war. New arts of communication and transportation have made us masters of famine, shifting food from one part of the earth to another. Science has killed the great plagues which decimated the race—they lie like dead snakes by the side of the long road. Only religion can kill war. There must be a new power of faith, a new will to fellowship, a new dimension of understanding, and only the very genius of the religious spirit can achieve these results. Not religion as an abstraction, much less a huddle of sects, but religion as a great law and fundamental principle of being, can save us from cynicism and savagery.

There must be a rebirth of the spiritual life, without which we lose our way in a bottomless bog. There must be a religion more real, more heroic, more human in its insight and more divine in its consecrating compassion. If this seems vague, let me try to make it vivid. If waves of force pass through the earth and rock, if certain forms of light penetrate our bodies and substances called solid, if electricity can be transmitted with certain direction and application of use, without even the medium of wires, surely mental power, soul-force, is not impotent. It is a curious idea which allows that physical forces of all kinds issue and radiate from our earth in all directions, but that the greatest power of earth—the will of man and the Spirit of God—has no issue and no radiation.

Only God is adequate to our need—God above man, God in man, God working through man—for only in God can we find love enough, humility enough, power enough to melt the hardness of the human heart and create the mind that thinks peace and the hand, skilful and love anointed, to fulfill the dream of poets and prophets since the far time when Isaiah and Micah stood in the Holy City and foretold a frontierless and unfortified world in which justice shall be the life-blood of nations, righteousness the law of humanity, and peace the glory of the earth.

The Sword of the Son of Man

A Thanksgiving Sermon

By Herbert L. Willett

Think not that I came to send peace on the earth: I came not to send peace, but a sword. Matt. 10:34.

IT is a curious paradox that the one who spent his short life in spreading the gospel of peace in the earth, and who by the application of prophetic words has come to be proclaimed as the Prince of Peace, should at least on one occasion have spoken such astonishing words, giving a totally different curve to his message. Was it merely an orientalism in which he indulged at the moment? That he was not unaccustomed to employ surprising figures of speech we know. He did not hesitate to shock his hearers at times with utterances which seemed wholly at variance with his usual methods of address. To a company of Jews who set great store by the dietetic rules of their race and were accustomed to observe with rigor the tabus of their religion against certain foods he insisted that it made no difference what one ate; the things that defile are not what go into the body, but those that come from it—words, deeds. To men who laid great emphasis by their wealth as the sign of the divine favor, he said that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. To an astonished audience he said that unless a man hated his father and his mother he could not come after him or be his disciple. And he is reported to have made the shocking statement that unless they ate the flesh of the Son of Man and drank his blood they could not be of his fellowship. Hardly less startling was this word to his friends: "I came not to send peace on earth, but a sword."

THE PROPHETS AS DISTURBERS

Such sayings must have sounded strange to his hearers. Yet they had the value of oriental figurative speech, and they compelled attention. Probably many of those who heard them went away scandalized and indignant. But at least they thought over what they had heard, and some of them came to understand the deeper meanings of his words. That they did not all of them so understand is shown by the literalism with which some of the disciples took this saying about the sword. When Jesus told them to sell their coats and buy swords, one of them with unimaginative promptness answered, "Master, here are two swords." To which the Lord, half amused and half impatient at their lack of perception, rejoined, "That will be enough," or perhaps more sternly, "Enough of this." Yet there was deep meaning under this disquieting and surprising saying of his, for although he came as the herald of peace and good will in the world, he well knew that one of the results of his ministry would be to arouse controversies and dislocate customs straight down through the centuries. He was a disturber of the peace to many in his own generation, and to multitudes since. This is one of the profound reasons for thankfulness on the part of all who look for a better social order, who expect the coming of the kingdom of God.

The prophets who went before him were of the same disturbing character. They were men who set at defiance tradition and challenged the unholy and unsocial behavior of their times. Elijah, the tribune of the people, rebuked an avaricious king for his invasion of the rights of one of his subjects. Amos journeyed from his home in Tekoah to reprove the dishonesty, selfishness, drunkenness and idolatry of king and citizens in Bethel and Samaria. Isaiah called the monopolists, the corrupt judges and the exploiters of the poor to account in the courts of the temple in Jerusalem. Micah took up the cause of his fellow farmers on the hillsides of Gath, groaning as they were under the oppressions of absentee landlords in Jerusalem, Samaria and Damascus. The second Isaiah declared that the Servant of Jahveh had been given a mouth like a sharp sword wherewith to smite the foes of righteousness. Jeremiah uttered his unceasing messages of rebuke against the men of Jerusalem who were defeating justice and using devices against their less opulent neighbors. Such prophets were the organized conscience of the nation. They were a disturbing class in places where evil was tolerated. If some overzealous partisans of the status quo had issued a list of "dangerous men," their names would have been at the head. Yet they were the guardians of justice and honesty in their time, men of whom their contemporaries should have been proud, and for whose lives and work all the generations are thankful.

JESUS A "DANGEROUS" MAN

When John the Baptist and Jesus appeared many thought them to be new pretenders to the messianic honor. The air was full of rumors of a coming deliverer from the galling oppression of the Roman power. Other messiahs had come and gone. Simon of Perea, Theudas a prophetic adventurer, Judas of Galilee, the unnamed pretender from Egypt, and perhaps Barabbas the bandit, were among those who had risen for a short-lived defiance of the imperial government. But neither John nor Jesus concerned themselves with such political and military ambitions. Their purpose was the transformation of human life, the creation of a new social order. In different areas and with varying messages they brought home to men and women of all classes the need of reformation. The legalism of the Jewish religion of the time, and the autocratic and arrogant control of Rome were alike ineffective in affording good will and happiness. John and Jesus were both under suspicion from the first. The former passed into silence after a time, under the reproach of being a "dangerous man," with revolutionary designs. He might have survived longer had he been an actual insurgent.

Jesus gathered a little company of friends through whom he might reach wider circles and later days than those to which he could hope to attain. He inoculated them with his spirit of good will and love. He did not lay down rules, but he gave them principles to guide their lives and the order that they should inaugurate. In his oft-repeated discourses he gave them a pattern of conduct totally unlike that which prevailed in that age. He knew they would have trouble in being taken seri-

ously. He said he sent them forth as sheep among wolves. Nevertheless he had faith that they would succeed, although there were moments when his hope grew dim. But he wanted them to push with unfailing urgency against the evils of their time. His sympathies were with the weak and the oppressed in an era of injustice and violence. He denounced with terrible vehemence the pride and cruelty of men in both state and church. He believed implicitly in the rule of kindness, and love was the great word in his vocabulary. Such a man was considered "dangerous." He was a non-conformist. He did not follow the rules of either the Jewish or the Roman game. When he went into other regions like Gadara, and there wrought works of kindness to the distressed and afflicted, the people demanded that he leave their towns, because he was a disturber. This was the utter truth and it was his chief glory. They thought him a dreamer, and they said his program would not work. These unbelieving, "practical" men did not live to discover that his plans, severely tested, have worked through the years, and that they are the only ones that will work.

COMBATING A PAGAN WORLD

If the would-be leaders of Jesus' day had been compiling a list of "dangerous people," his name would have been at the head. It is because of his disturbing influence upon the laws and customs of the world that we of this generation are able in spite of all limitations and reactions to observe a time of profound and sincere thanksgiving. The sword of the Son of Man has been effective down the generations in the fight with the abuses that have marred the face of history. He has been the leader at the head of the forces that have battled against entrenched wrong and insolent privilege. He has been the champion of the exploited and the undervalued, and his followers grow more numerous and resolute with the years.

In his spirit and with something of his courage the leaders of the early church went forth to interpret his program and to enlist humanity in his service. They had to contend against the powerful ideas and institutions of a pagan world. Against them were arrayed the cult of emperor worship, the widespread practice of polygamy, the universal recognition of human slavery, the toleration of outrageous luxury and vice in imperial and official circles, as over against the well-nigh unbearable sufferings of the vast majority of the people who existed in conditions of enforced and embittered poverty, and were kept in some measure of submission only by governmental doles of "bread and the circus." When the Christian preachers protested against the idolatries, the cruelties, the debaucheries of the time they were charged with "turning the world upside down." That was an entirely justifiable accusation. That was precisely what they were attempting to do. And in some degree they succeeded in their efforts, in spite of the gigantic evils they were called to encounter. A new conception of the character of Jesus took form in their souls. He was no longer the mild and saint-like teacher who had gone about in Palestine with gentle ministries and loving words. Rather he was recognized now as the Lord from heaven, the Leader of the hosts of righteousness and judgment, the warlike Rider upon the white horse, out of whose mouth proceeded the sharp two-edged sword, with which he would execute justice and destroy iniquity.

It was that interpretation of the function of the Master, inadequate and apocalyptic as it was, which carried the Christian society through days of tragic suffering and gave it fortitude to win through to better times. With all of its crude militarism and dependence upon the "secular arm" to enforce its rights, Christianity accepted the "sign of the cross" as its basic token, the symbol of service, of suffering and of unceasing warfare with the unsocial, unholy phases of a

HERBERT L. WILLETT

passing paganism. In the ethical and spiritual warfare of the age it was the sword of the Son of Man that won the conflict. Partial and inadequate as was that victory, it marked some measure of the progress which religion makes in the world. And for that measure of progress the church has profound reasons for thankfulness.

TOWARD THE CITY OF GOD

Through the centuries the Christ has moved with unhurrying and often resisted steps. Sometimes the opposition came from the ever-alert hostility of self-interest and heathenism; sometimes from the ignorance, superstition and worldliness of the church. Yet saints their watch were keeping. St. Augustine was writing of a new and better "City of God" amid the crashing of the Roman empire. St. Francis sent out his preaching friars with their triple vow of poverty, chastity and obedience to revive and remake a leaden and somnolent Europe. The morning stars of the Reformation, Wyclif, Hus and Savonarola were lighting the hilltops of

Christendom with the promise of a new dawn. Even the gigantic misadventure of the crusades which wasted the manhood, the treasure and the morals of half a continent for two centuries, and set Christian, Jew and Moslem in bitter antagonisms to the present hour, could not wholly defeat the purposes of the Prince of Peace. Nor were the sins of the presumed official head of the church, the papacy, fatal, as they might well have been, to the survival of the faith. Some measure of the iniquity of Alexander VI, the militarism and vandalism of Julius II and the perfidy of Clement VII were offset by the outburst of new light and courage that came with the Reformation. The reformers brought not only a new disclosure of the Word of God, but a fresh interpretation of the moral obligations of the Christian life. When John Knox walked through the High street in Edinburgh to Holyrood castle to thunder in the ears of Queen Mary and her frivolous court the sanctions of the divine laws of propriety, it was but a token of what was taking place all over Europe under the impulse of the awakened church.

A REBIRTH OF LIBERTY

Even Rome itself felt the force of the new spirit, as the ministries of Ignatius Loyola and Francis Xavier proved. Church and state alike felt the power of a revitalized religion. The forces of inertia and reaction were unable to resist wholly the influence of the "dangerous men" who were bringing in the era of enlightenment and enthusiasm. With the reformers there came a consciousness of liberty, of the privilege of biblical study and interpretation, and of personal access to God. There came as well an awakening to the responsibility for the missionary expansion of the area of the gospel. The strongholds of ignorance, superstition, priestcraft and paganism were giving way before the impact of the evangelical faith. Victories undreamed of in the past were won in the name of the Master of men. The sword of the Son of Man proved itself an invincible weapon. One cannot recall the progress of Christ through the centuries, incomplete as it has been, without profound thanksgiving.

In the present era the forces of virtue and uprightness are waging a no less arduous and successful battle against the evils of a complacent and compromising social order. The sword of the Son of Man is as effective as ever in the fight for righteousness. Sins that were accepted as inevitable or were glossed over with apology in an earlier time are today dragged out into the light of day and held up to condemnation. Abuses that were once condoned are judged in the atmosphere of an awakened public sentiment. Some of this changed attitude is due to the church, and some to the other agencies which Christianity has brought into existence, and which are too often regarded mistakenly as only secular.

BATTLES FOR RIGHTEOUSNESS

Reforms that were steadily resisted by a stupid and lethargic press and people have been accorded the right of way. Equal suffrage, long distrusted and opposed, has come to stay. Popular education, denounced for two generations as useless and dangerous, is now the pride of the nation, and wins its way in all lands. Slavery, once regarded as an inalienable right of a privileged class, and as possessing the sanction of Holy Scripture, has gone the way of other social wrongs. The treatment of criminals, once so inhuman that its record is red with blood and foul with torture, has been in some degree modified and amended. Business and industry, too often in the past conducted in ways that attempted "within the law" to break every rule of honesty and justice, has grown increasingly sensitive on the one hand to the criticism of public opinion, and on the other to the ethics of Jesus. It is true that certain types of 'big business" remain impervious to ethical ideals, and regard the exploitation of "the outside public" as fair game, as may be seen in the instances of Kreuger, Lowenstein, Stavitsky and Insull. But that gateway is gradually closing as people gain experience and business integrity becomes a more insistent obligation.

Other evils, such as political corruption and graft, the disregard of ethical ideals in the practice of law, medicine, journalism and other professions, the toleration of the social scourges such as drunkenness, gambling, prostitution, lotteries, vile literature, vicious moving pictures and stage performances, and worthless radio programs are meeting with growing disapproval, and will yield inevitably to the pressure of enlightened public sentiment and law enforcement.

NEW REASONS FOR THANKSGIVING

Child labor conditions, and disregard of the welfare of women in industry are other evils of the economic system which need and are sure to receive correction. The condition prevailing in certain types of work, such as the mining industry, are so oppressive and criminal that they must soon be corrected or yield to government control. Racial and class prejudice are being fomented by agitators and organizations whose rightful place was the dark ages, and whose baleful influence must surely wane with growing intelligence and morality.

Most of all the traffic in the instruments of war, the extent and viciousness of which have had lurid disclosure of late, brings the entire war system under increasing public condemnation, and inspires the church and the school to wash their hands of the whole anachronism of war.

In the face of these abuses of the moral order, and their growing disrepute under the inspiration of the Christian faith, there is high encouragement in the drawing together of the religious forces of the nation and of the world, in the recognition of the leadership of Jesus Christ in the adventure of moral and spiritual recovery, which must always precede any improvement in other areas. There are abundant reasons for a day of thanksgiving. One need not be greatly troubled at the compilation of lists of "dangerous people" by partisans of reaction. If these lists are rightly compiled, the Master's name will be found at the head, and those that follow will be of his spirit and courage. For his is the power that can defeat the evils and enthrone the good. The conquest of iniquity will be achieved by the "sword of the Son of Man."

The Earth is the Lord's

By Simon Greenberg

The earth is the Lord's, and the fulness thereof; the world and they that dwell therein. Psalm 24:1.

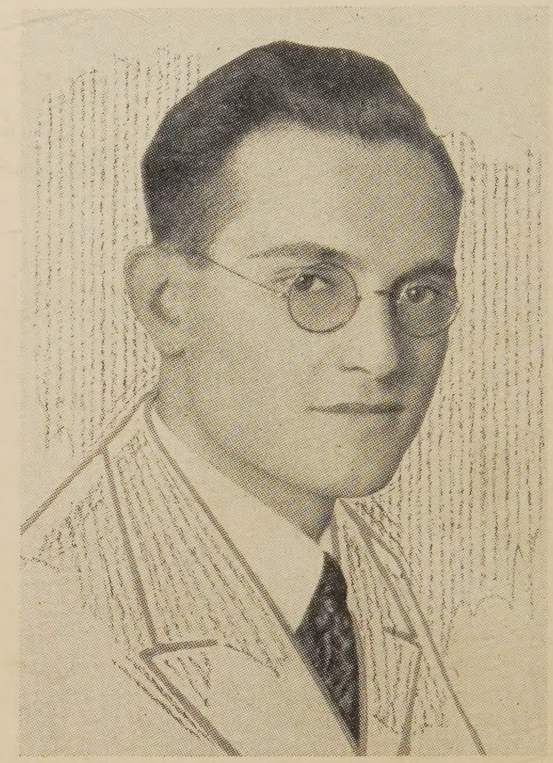
THANKSGIVING day is the only holiday that I know of which was created by one of the modern western Christian nations on the basis of its own national experiences but which nevertheless has a distinctly religious character. That is a significant fact and there is much that we can learn from meditating on the history and the character of this day, perhaps the most popular of all American festivals. It is the religious texture of the day which sets it apart from such national holidays as the Fourth of July, Memorial day or Washington's birthday. Nor is it due merely to an accident of history—to the fact that the early Puritans were very pious and reverent folk. Religious sentiment and Puritan piety were still strong in the land even in 1776. Yet somehow they were not able to garb the Fourth of July nor any other American national holiday with religious vestiments. And why? Because Thanksgiving day alone is associated with what might be called the eternal basis of religion.

What is that everlasting basis of religion? The opponents of religion tell us that it springs out of man's ignorance and fear. Ignorance caused men to deify at one time or another well-nigh every object and creature of the animate and inanimate world. Fear caused him to worship his ancestors and make gods out of men. Hence with the steady increase of the scope of man's knowledge, with the steady growth of man's control of the forces of nature, these two props, ignorance and fear, will eventually be removed from under the whole of the religious structure and then the whole structure will crumble.

GRATITUDE AND RELIGION

Now it is interesting to note, my friends, that the rabbis too discussed the same problem, but of course in different terms. "What," they asked, "will be the nature of the prayers to be recited and the sacrifices to be brought in the future?" In this world men have requests to make of the Almighty. They need food and shelter. They want protection against their enemies. They fall a prey to their passions, to their greed, their jealousies and angers, and they sin—so that they must ask for forgiveness. But in the next world there will be no need for food and drink, there will be no jealousies among men, they will be free from their gross passions and base vices. What will be the subject matter of the religious service in such circumstances? And they answer that "In the future all sacrifices will be abolished except the sacrifice of Thanksgiving and all the prayers will be set aside except the prayers expressing gratitude."

And Thanksgiving, the youngest of the world's religious festivals, bears out the implications of the rabbinic dictum. Thanksgiving is rooted in the emotion of gratitude, the fertile soil out of which man's religious life of the highest type will continue to flower. That is why I say that it is no mere historical accident that Thanksgiving day has religious character while the Fourth of July, Memorial day or Washington's and Lincoln's birthdays do not. For Washington's and Lincoln's birthdays are inextricably bound up with individuals, and religion can become the central feature in the ceremonies commemorating the life of individuals only when those individuals are deified as they were among the pagans or raised to the status of saints through the process of beatification and canonization. But both of these approaches were foreign to the mentality and the religious sentiments of the American people. Hence, despite the sermons preached on the lives of these men in the churches of America, the religious setting is entirely extraneous and largely artificial. Hero worship, which was at one time one of the most prominent of human emotions making for the growth of religious festivals, customs and ceremonies, has in our own day lost its potency as a creative religious factor.



Simon Greenberg

Nor could the Fourth of July become a religious holiday. Its dominant emotion is one of pride, the spirit of "my strength and the power of mine arm have brought me these great things." It is the pride of victory, the haughtiness of physical prowess that rejoices over the downfall of the enemy. And in minds and hearts in which pride and haughtiness reign, God can no longer find a place. When men won victories with the help of God, victory could be the occasion for a religious festival, such as our Passover is. But when men win victories with cannon and gun powder, with the ingenuity of their strategy and the bravery of their stout hearts—religion has no foothold. Of the seven things enumerated in Proverbs that are especially obnoxious to the Lord, the first is "haughty eyes." The

fear of the Lord is associated with the hate of "pride and arrogance," and there is altogether too much of pride and arrogance in the commemoration of July 4th for the religious sentiment ever to have won a prominent place for itself in the celebration of that day.

THE SPIRIT OF THANKFULNESS

It would appear that Memorial day was the best setting for the purposes of religious observances. It commemorates the dead and religion is supposed to flourish by feeding on the dead. Yet, lo and behold, it is not so; for the truth is that religion can enshrine the dead, but the dead cannot give life to religion. We have gone far beyond the day when religion can sprout out of the fields inhabited by the shades. Nay the purest, the most eternal, the most fertile soil for the religious life is the sense of gratitude, the feeling of thankfulness which wells up spontaneously in our hearts. It was because the Pilgrim fathers were moved to the very depths of their beings by an overpowering and a genuine sense of gratitude, that they were able to create in comparatively modern times a religious-national festival that, despite periods of neglect, had still sufficient vitality to continue its hold on the hearts and imagination of Americans and ultimately to win for itself a permanent and honored place in the life of the nation.

And there will always be that for which men with sensitive souls and with a realization of their own inadequacies will perforce have to be grateful. Sensitive men will always feel that they have a bill to pay, a bill as the poet puts it for

> Five thousand breathless dawns all new
> Five thousand flowers fresh in dew;
> Five thousand sunsets wrapped in gold;
> One million snowflakes served ice-cold;
> Five quiet friends; one baby's love
> One white mad sea with clouds above;
> One hundred music-haunted dreams,
> Of moon-drenched roads and hurrying streams;
> Of prophesying winds, and trees;
> Of silent stars and browsing bees;
> One June night in a fragrant wood
> One heart that loved and understood,
> I wondered when I waked at day,
> How—how in God's name—I could pay!

And whatever men do to give expression to their sense of indebtedness, whatever ceremonies they will create to dramatize their feeling of obligation, and whatever acts they perform in their sincere efforts to repay at least in part the obligation that they feel to that Source of all life and truth and beauty which is forever beyond our control and even beyond the power of our minds fully to comprehend, those ceremonies and those acts will carry the seal of religion upon them.

That then is the first message brought by this festival—the message that creative religious life in civilized society is rooted in man's noblest and profoundest emotion, in the emotion of gratitude and thankfulness.

But that is not all. It is interesting to note that this festival is associated not with any so-called spiritual gifts enjoyed by the Pilgrim fathers, not with the liberty to worship as they pleased, not with any new spiritual insight or intellectual attainment. It is associated rather with the most physical, the most basic and elementary need of men with cornfields and log cabins—it is associated with food and shelter. Hence citizens of all creeds and religious beliefs in this country could adopt this festival as their own and observe it in their own houses of worship.

I am reminded of an interesting Midrash attributed to a gentile. A gentile once remarked to Rabbi Joshua, the son of Korcha: "You have festivals and we have festivals. When you rejoice, we do not, and when we rejoice, you do not rejoice. When can both of us rejoice together?" "When rain falls and there is a rich and plentiful harvest." The gentile was apparently not only a naturally wise man; he was an erudite gentleman as well, for he quoted scripture to support his thought. In the 65th Psalm we read: "The pastures are clothed with flocks and the valleys are covered with grain"; and immediately thereafter it is written: "Let the whole earth sing joyfully before the Lord." It does not say "Let the priests, the Levites or the Israelites sing joyfully," but "Let the whole earth sing joyfully before the Lord." There is an all important religious message contained in that fact. Today men are divided by the physical possessions of life, and apparently united by the spiritual things. Italians and Frenchmen and Spaniards may all belong to the same religious fraternity. Egyptians, Turks and Syrians may all kneel before the same altar. Nay more, the North and South in these very United States may have had the same historic background, spoken the same language and pledged allegiance to the same government, but bread divided them. The union on the cultural and intellectual level did not prevent bitter strife and appalling bloodshed over the possession of land, and mines and oil wells and trading privileges. And if ever the world is to be perfected under the kingdom of heaven, and if all men are ever to worship the one Lord in sincerity and truth, there will have to be achieved a unity among men based not only upon the spiritual, but also upon the physical planes of life.

REJOICING TOGETHER

What share can religion have in hastening the achievement of that goal? There is much that we can learn from the Pilgrim fathers in answer to that question, also. It is our custom on Thanksgiving day to list the blessings wherewith we were favored during the past year. The enumeration of these gifts of course is meant to serve a good purpose. It is intended to stimulate within us a spirit of thankfulness. But just as often it does the opposite. In the years of our prosperity it tended to breed a self-complacency and even a greediness in our hearts. The keynote of our reflection was the selfish joy that *we* had wealth and *we* had power.

But in early days the emphasis was not upon the *gifts* but upon the *Giver* of the gifts. The psalm chosen by the Pilgrim fathers for the first Thanksgiving day service was not a psalm like 65 or 66, or others that enumerate God's mercies toward men and that would have suited admirably their particular circumstances. They chose rather the 24th psalm which opens with those majestic words: "The earth is the Lord's and the fulness thereof—the world and all that dwell therein." The

cry of the prophets, and of all religious leaders since their day, for a more just and more equitable distribution of the world's physical goods is based upon the conviction that *men own nothing;* the world belongs unto the Lord and we are but his children—all equal in his sight. And when we are told that religion ought to have nothing to do with the physical needs of life, with the problems of food, shelter and clothing of men, we answer: Religion which is vital and effective and meaningful is rooted in man's sense of dependence upon God for those vital sustainers of life. Religion is rooted in the belief that these basic essentials are given unto men by the grace of God, that the wheat and the corn, the rye and the barley out of which bread which strengthens the heart of men is made, that the fields in which they grow do not belong to any one man or a group of men, but belong to God. Religion is rooted in the belief that the mines which give coal, the wells which pour forth their oil to men and provide the power for his industries, that these belong ultimately to the Lord.

> For the whole earth is mine, and you are but strangers and sojourners with me.

These blessings were bestowed by God not for the use of the few, but for the enjoyment and the enrichment of the many.

ALL BELONGS TO GOD

We must learn the lesson so dramatically taught by a rabbi to two of his parishioners who quarreled so violently about the possession of a field that bloodshed appeared imminent. That rabbi invited both parties in the dispute to his study and suggested that all of them go out together to the field, and he would ask the field to whom it belonged. Having great reverence for the rabbi and believing he was going to perform a miracle, the two parties to the quarrel went with him to the field. The rabbi placed his ear firmly to the ground in a half-dozen different places in the field and finally rose and said: "At last I have heard the answer. The ground says 'I do not belong to either of the claimants, but they both belong to me, for is it not written, Dust thou art and unto dust shalt thou return.'?" The rabbi's hint was sufficient and it did not take long for the contentious men to come to an amicable agreement.

If more of us would be moved by the consciousness that we are all of us together but sojourners upon this earth and that all our gifts flow from the same divine source, perhaps we would not have the amazing spectacle presented by society today, the spectacle of millions of our own citizens and tens of millions of our fellow men throughout the world unable to join with us sincerely and wholeheartedly in the celebration of this Thanksgiving day, despite the fact "that our garners are full, affording all manner of store, and our sheep bring forth thousands and ten thousands in our field and our oxen are well-laden and there is no breaking in and no going forth"; yea, despite that fact, there *is* "a huge and loud outcry in our streets."

It is in the light of these reflections, my friends, that we may perhaps best understand the strange message of the prophet Zechariah which is read during the festival of Succoth—the great Jewish harvest festival and the prototype of the American Thanksgiving day. "And it shall come to pass," the prophets say, "that everyone that is left of all the nations that came against Jerusalem shall go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles." The great universal festival of the future will be not Rosh Hashonah, Yom Kippur or Passover, not even Shevouth when the Torah was given. It shall be Succoth, the day on which all mankind will be able to give true thanks unto the Lord for the blessings of the field, the mine, the forest and the sea, for all will have their just share in those blessings.

For myself, my friends, the blessing that I feel America ought to be most grateful for this year is that she is permitted to have in these trying days as her leader a man who is moved by a deep concern over this tragic anomaly of want in the midst of plenty, and who is bringing courage, vision and patience to his task of redistributing the wealth and opportunities of this great land more equitably among its citizens.

Of his Thanksgiving day proclamation of last year I would recommend to your attention particularly his hope that "We may ask guidance in more surely learning the ancient truth that greed and selfishness and striving for undue riches can never bring lasting happiness or good to the individual or to his neighbors." If we would learn this lesson well and apply it to our lives, it must be associated in our hearts and minds with the firm conviction that what we give away or think we give away in a more equal distribution of society's wealth, is not ours but the Lord's, for

> The earth is the Lord's and the fulness thereof,
> The world and all that dwell therein.

'Emmanuel' — God With Us

By Carl Knudsen

And they shall call his name Emmanuel; which being interpreted is, God with us. Matthew 1:23.

RUDYARD KIPLING was probably not thinking of Christmas when he wrote certain exalted words called "L'Envoi." It is a picture of the golden age of the soul when men shall work not for money nor for fame but for the joy of working in intimate partnership with God. It is a picture of a world in which God is in the very midst of men, not as their master but as their beloved leader and guide. These are the concluding lines:

> And only the Master shall praise us,
> And only the Master shall blame;
> And no one shall work for money,
> And no one shall work for fame;
> But each for the joy of working,
> Each, in his separate star,
> Shall draw the Things as he sees It
> For the God of Things as they are!

These lines remind us of the prophecy of Isaiah in the twenty-first chapter and the seventh verse, quoted

again in Matthew the first chapter and the twenty-third verse: "And his name shall be called Emmanuel, which being interpreted is, God with us." Here is the major note of the Christmas story. It is true that Christmas as it is celebrated today means holly wreaths and trees and candles and cards and presents and homecomings and a new surge of friendship and good cheer among men. But the heart and soul of the Christmas message is "Emmanuel—God with us." The spirit of good will and human love is born out of the consciousness that God has broken through the shadows and is with men in reality and in truth. There is something more than friendly about this term "Emmanuel" which was to describe the mission of the Christ. It is possible to be friendly and still to maintain a certain reserve, to withhold steady companionship or companionship of any kind. But the deepest friendship demands frequent if not constant fellowship. It expresses itself in an eager desire to share life, to give self. Real friendship means a love that does not measure sacrifice in behalf of the beloved. It is this kind of friendliness which is involved in the meaning of "Emmanuel—God with us."

GOD CAME TO MEN IN CHRIST

This is what all the Christmas carols that the world loves have been trying to sing into our hearts. The stories of Christ's birth were written at least twenty-five years after his wondrous earthly career was closed. Viewing the significance of his birth in terms of his life, the writers could not interpret it except in terms of divinity. When they viewed his birth from the perspective of his godlike life they could see only one way to explain it—his appearance on earth meant nothing less than the coming of God to men. See how the writers surrounded the birth story of Jesus with the halo of divinity! His approaching birth was announced by the angel Gabriel to the Virgin Mary; his birthplace was marked by the star of the east; angels from the realms of glory sang out the glad news to shepherds abiding in the field; God guided Joseph and Mary in their journey to Egypt in order that the child might escape the terrors of King Herod.

Nothing less than the interpretation of divinity can satisfy us today as we speak and sing of the coming of Christ into the world. Just as, later in his life, the very land in which he lived became known as the Holy Land; just as every person he spoke with became immortal to human history; just as every word he uttered became a holy word, so every event and place connected with the story of his coming into the world seems blessed with divinity. We sing of "Silent Night, *Holy* Night"; to us the holiest of the little towns of the world is Bethlehem; even the manger is exalted to highest heaven since the King of Kings was born into the world of men. Even to this day the Christmas season seems to be pervaded with the Spirit of God. Crimes committed at this time seem doubly atrocious. Governors find it difficult not to pardon all criminals. Selfishness in mankind seems to die. There is a moratorium on self-seeking. It is an open season for abounding kindliness. Fancied aristocracies fall down like snow men before the rising sun. We catch a glimpse of what the world would be like were God to have his way with us throughout the year. As a particle of dust floating in a shaft of light reflects all the beauty of God's atmosphere, explaining how it would look were all the world forever flooded with light, so the birth and the life of Christ and the spirit of Christmas give us a vista of what the world might be if the King of Christmas were crowned King of all our years.

Looking more closely at the meaning of "Emmanuel—God with us" we note that awareness of God's presence first of all brings out the weaknesses and the faults of ordinary men. This in itself is a high service to man's well-being, for man never can make notable progress if he has not the vision to see that he has yet much to learn and to achieve. Carlyle in his "Heroes and Hero Worship" makes this striking observation: "The greatest of faults, I should say, is to be conscious of none." I always feel hopeless when a man tells me that he will not join the church because he is already good enough without it. Moral and spiritual conceit is always hard to contend with. We have all heard of the high school sophomore who realizes that he knows all that there is to know and who is therefore the despair of his teacher. There are also ethical and ecclesiastical sophomores who lack vision of the heights and who sincerely believe that they have climbed the highest peaks in the moral and spiritual world. All of us would be in danger of this disastrous form of self-esteem were it not for the fact that one day in Bethlehem there was born into the world a babe who was to be called "Emmanuel—God with us." The cure for the high school sophomore is association with a few dozen college trained specialists engaged in a specific task. His limitations of knowledge will very soon become all too evident when he matches himself against their intellectual alertness and their vast fund of information.

LEARNING HUMILITY

It is good for any of us, whatever our profession, to keep ourselves humble through constant contact with the best men in our field. No amateur artist will stultify in self-satisfaction if he spends occasional hours with Fra Angelico, Hofmann, Muller, Murillo, Burne-Jones, Rossetti, Hunt, da Vinci or Rubens. No budding poet will deem himself perfect if he refers again and again to Homer or Milton or Dante or Shakespeare. No musician will suffer with self-inflation if he goes back again and again to Beethoven or Bach or Schubert or Handel. Likewise, no Christian will consider himself to have attained if he matches himself with John Wesley or Saint Francis of Assissi or Martin Luther or Saint Paul or Saint John. And none of these for a moment felt that they had reached the summit of their achievements as long as they held before them a vision of him of whom men could say, "Thou art the Christ the Son of the living God." Because Jesus was born in Bethlehem and grew to be the Savior of the world men are rescued from the deadly paralysis that comes to those who see nothing more to be attained in the progress of the soul. We see that man is destined for nothing less than godliness and led by a star in the east, we go forward to our goal.

Once more, it is clear that "Emmanuel—God with us" means vastly more encouragement for those who

battle against the heavy odds of life. Someone has aptly pointed out that "when the tide comes in it lifts every boat in the harbor." So Christmas, when its true spirit and meaning dawn upon the world, lifts every man who struggles on this earth with a mighty tide of power. This inflow of personal power and buoyancy with which to face life is due largely to the fact that men realize with sudden force that they do not fight their battles alone. It is remarkable what a change comes over us, no matter what our trials may be, when we become aware that someone is vitally concerned with what we do. On vacation trips most people send countless cards to their friends. Half of the enjoyment of such a trip is the certainty that friends are interested in our journey. That is why we write them cards.

We landed at New York on a trip from Southampton one day and saw hundreds of passengers greeted by eager friends and relatives at the docks. A feeling of loneliness and emptiness came over me because there was no one there to care whether I landed or not. My only relief came when I thought that up here in Massachusetts there were people who cared and out in the golden west there was a mother who waited anxiously for the news of a safe arrival. I was much more fortunate than a certain German who landed that day with no one anywhere to welcome him to the United States. My heart went out to him and I wondered how we would fare in a land where foreigners are not always treated with a great deal of consideration and respect.

The first few weeks away from home are critical days for any youth. A feeling of desperation can easily overwhelm him if he gets the feeling that neither his relatives nor his friends care whether he makes good or fails. Ask any musician or dramatist how it feels to do his best for an audience and not feel that there are at least a few people present who care whether he scores a defeat or a triumph. After all, what joy is there in a wedding unless there is someone to rejoice with the bride and the groom? What incentive is there for doing our best in any field unless we know that there are people who will be genuinely pleased and thrilled with our victories?

GOD AS ETERNAL CHAMPION

Probing into the depths of human need, we find that the interest of friends and associates is not enough to provide the highest incentive to the noblest kind of living. There are times when relatives and friends disagree with us when we believe we are right. The question then comes, is there a champion of righteousness in the realm of eternity? With many people, especially the aged, it often happens that the very best friends and all the near relatives may have passed beyond this life leaving them alone, the last leaf on the tree. Who then is to care about our destiny? Is it worth while to sacrifice material advantages and physical pleasures for the sake of principle if there is no one in the universe to see that in the end the right shall prevail over wrong? Christmas brings one message above all others: "Emmanuel—God is with us in the person of Jesus Christ." Jesus, born in Bethlehem, revealed to the world a God who cares and who champions the spirit against the flesh, the high against the low, the beautiful against the ugly, the noble and the true against the ignoble and the false.

Why can we say that Jesus revealed such a God? Because creation in the very nature of things reveals the creator. St. Paul's cathedral reveals Christopher Wren; the Gettysburg address reveals Lincoln; the Divine Comedy reveals Dante; the 13th chapter of First Corinthians reveals St. Paul; the sermon on the mount reveals Jesus; and Jesus reveals his creator, the Heavenly Father. When I look at Raphael's "Madonna" I know that Raphael must be as great as the picture he painted. When I envisage Jesus I know that God must be as great souled as the Christ he sent into the world.

CARL KNUDSEN

The fact remains that men who were closest to Christ were compelled to come to the conclusion that in him they saw the face of God shine through upon men. To understand the wondrous significance of that fact is to assure ourselves that there is in the universe a God who cares. That should mean everything for us because, as John Milton once said, "The great majority of us must be content to be in the register of God rather than in the record of man." Only a dozen or so people in each century achieve immortal fame upon earth. We must look beyond our immediate friends and beyond our immediate environment for adequate encouragement for unselfish living. To grasp the significance of "Emmanuel—God with us" is to find a lasting incentive to live for the imperishable values of life! Nothing less than such a faith could ever have enabled Robert Browning to say of himself in his "Epilogue to Asolando":

> Being—who?
> One who never turned his back but marched breast forward,

Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

THE CHRISTLIKE GOD

Our thought would hardly be complete if we did not remember that "Emmanuel—God with us" challenges us to respond to the gift of the Christlike God. It is one thing to have God with us; it is another thing to find very many people who will rise to the level of such overtures of divine friendship. Some can wander all day in an art gallery and see nothing; some can hear the finest music on earth and be bored to distraction; some can abide in the very midst of divinity without feeling the exaltation and the quickening power of God's upholding companionship. What can be sadder than the sight of a man who does not rise to share the highest and the richest experiences that life has to offer? One reason why such a man is sad to behold is that he misses the chief mission of his manhood.

There is one thing that distinguishes man from the rest of creation; that is his spiritual nature, his capacity to share the thought and the love of God. It was a great moment in creation when the earth was formed; it was another great event when vegetation came to life; it was still more wonderful when the creatures of the forest breathed the breath of life; but the earth, vegetation and the creatures of the wilderness were not aware of the God who created them nor did they seek to know his nature or to win his friendliness. The supreme moment in creation came when man, made in the spiritual image of God, fell on his knees and talked to his Heavenly Father and then rose to live according to his will.

"WE WITH GOD"

Before then the world was to God like a beautifully equipped house is to a lonely bachelor, devoid of anything that can answer back to his friendship or his care or his love. There is only one thing sadder than such a house and that is a home where there are people capable of such companionship but who fail utterly to respond to each other's deepest desires and longings. So is the world to God unless we answer "Emmanuel—God with us" with the responding note "We with God." Fichte, the German philosopher, believed that "all appearance is but a vesture for the divine idea of the world." Carlyle said that "most men live among the practicalities and superficialities of the world, not dreaming there is anything divine under them." Both these men conceived the mission of all men regardless of vocation to reveal the divine idea of the world to men. The mission of the musician, the mother, the architect, the teacher, the workman, the minister and the poet is to bring out the divine meaning in life through their vocation.

The supreme meaning of Christmas is that God gave himself to us. The supreme challenge of Christmas is that we give ourselves to God and help others to see him as he is. It is very likely that none of us realize how desperately men long for revealing assurances that God is with them and cares what happens to them in these days. A boy in an orphanage received a present the other day. Other boys received the same present, a basket of fruit, but they promptly proceeded to devour it, for fruit was a rare luxury in this institution. But this boy set the basket of fruit in his window. When asked for a reason he said wistfully: "I want to keep my present so people can see that someone cared for me on Christmas day."

Dr. Albert Beaven explains that in his great church in Rochester there was a little girl who came to worship with her mother every Sunday. Usually he smiled at the little tot, for she looked up into his eye and literally compelled him to smile. But on a certain Sunday the little girl failed to get Dr. Beaven's attention. First she whimpered, then she burst out crying. Her mother took her down the aisle and out of the church. After the services the pastor called up the mother and asked what the trouble was with the little girl. Her mother reluctantly told him the story. When little Virginia got outside with her mother she was asked why she cried. She answered between sobs: "I looked at God and he didn't smile at me."

After all we are all children and we must look for the godlike in men. Would it not be in order for us on Christmas morning to make this high resolve before God: Let no one look up to me in discouragement, in need, in anxiety, with wavering faith, without seeing something of the godlike in my soul to carry him onward. Let us so carry the Christmas spirit into the year that lies before us that because we live men shall more clearly understand the meaning of "Emmanuel—God with us."

The Land Where Hate Should Die

THIS is the land where hate should die—
No feuds of faith, no spleen of race,
No darkly brooding fear should try
Beneath our flag to find a place.
Lo! every people here has sent
Its sons to answer freedom's call;
Their lifeblood is the strong cement
That builds and binds the nation's wall.

This is the land where hate should die—
Though dear to me my faith and shrine,
I serve my country well when I
Respect beliefs that are not mine.
He little loves his land who'd cast
Upon his neighbor's word a doubt,
Or cite the wrongs of ages past
From present rights to bar him out.

This is the land where hate should die—
This is the land where strife should cease,
Where foul, suspicious fear should fly
Before our flag of light and peace.
Then let us purge from poisoned thought
That service to the state we give,
And so be worthy as we ought
Of this great land in which we live!

DENIS A. MCCARTHY.

What Has Religion to Do With Education?

By Elliott Speer

The tragic death of Reverend Elliott Speer, headmaster of Mount Hermon school for boys, in September, at the hands of an unknown assailant, amazed and still baffles the country. It has also caused streams of sympathy to flow from every part of Christendom toward the young widow of the headmaster and his father and mother, Dr. and Mrs. Robert E. Speer. Elliott Speer's father comes as near being a common denominator of the worldwide Christian fellowship as any individual man now living. The love in which he is held all around the world is such that a grief which he experiences becomes genuinely a common grief of the Christian church. The shattering of the parental hopes for their young minister son has thus evoked a widespread desire to know more directly the quality of the young man's mind. He had published little. In response to our invitation Dr. Speer has selected for publication the following address from among Elliott's papers. It was the baccalaureate sermon at Mount Hermon school last June. For its merits as a message to boys just ready to enter college, and as a tribute to both son and father, we believe the poignant satisfaction which we feel in publishing it will be matched by the same mood on the part of all who read it.—The Editors.

I DOUBT if any of you, if asked why you are here, could give a very satisfactory answer. The question would be still more difficult to answer if you were asked why you are taking the particular courses you have had during the past year. Some of you would reply that you took them because they were required for college admission; others would say that you were seeking a better preparation for a job and to earn your living; some would answer more broadly that they were taking their courses so as to be trained to think and to improve their minds. One of you has already told me that he is here to get a "background," but at the end of the year some of you apparently think that the farther back it is the better. Others, in giving your reasons, would say that you were here for a broader purpose than for the specific courses which you are taking; that you had come to learn the right attitude, form good habits of study and acquire the knack of doing hard work. Some of you are here on account of the courses and the credit; others are here for the school life, its incidental lessons and its more than incidental play.

A SERIOUS BUSINESS

Most of you take school life altogether too much for granted; you have only vague second-rate reasons for being here; most of you, unless you have hard-boiled, professional and practical reasons, could give only conventional or aimless reasons for going on to college. If this is true, it is not your fault. Your parents' reasons for sending you here and sending you on to college are just as vague as your own. And it is not their fault. People generally are altogether too vague about what they expect of a school.

Yet this business of education is a serious business. In 1932, this country spent $1,242,000,000 on education and the amount has increased amazingly over a period of years. You seniors and your parents spent $125,000 here on Mount Hermon education. Mount Hermon has spent $160,000 more on you. Altogether it has cost $285,000 to keep you here.

There are scores of good reasons why this is worth while, but you, your parents, this faculty and our trustees need to have more constantly and more clearly in mind what it is all about. We have little, partial reasons for doing this and that, but we lack any adequate understanding of what this whole business of education means. If I may presume, I would suggest to you why this school is here and what it should seek to do, and so what you should seek as you go forth from it to college and to work.

Elliott Speer

The fundamental purpose of this school is to help boys to become in the fullest possible sense acquainted with, and useful participants in, their world. In this sense, education is nothing more than what life has been to you ever since you were born; since you first recognized your mother when you were a few weeks old, your world has been growing. First, it was no bigger than a baby's crib; then it was no larger than a nursery; then it blew up to the size of your family's home; later you explored the yard; finally you got around the corner into the next street. As with your knowledge of your physical surroundings, so it has been with your knowledge of yourself and of the people and the universe about you.

You were sent to us that we might continue that process. You have probably learned more from the other men in your class than you have learned from us of the faculty. Your work, your games, your play, your esca-

pades, your campus politics, your bull sessions have all been worth while to the extent that they have deepened your knowledge of yourself, your ability to express yourself, your understanding of your relations with others and your ability to participate whole-heartedly and happily in the activities that go on about you.

WHY STUDY?

Why then have you been studying Latin, French, science, history, German or English? Not for credit or college requirements, not for units or even diplomas, not even to train your minds. All those things are incidental to the main purpose—to give you a better understanding of the world in which you live. Unless we teach Latin, French and German with that end in mind, the subjects are useless and had better be thrown out of our school curriculum. You should learn those foreign languages so as to be able to know better at first hand something of the civilization of those different peoples. It is easy for you to see how science opens the doors to an understanding of the physical world about us. Schools in the future will be teaching less foreign language in order that we may teach more of science and history, and more fully to give you an understanding of the laws of nature in our environing world. You need more history than most of you have had; you need to learn just where you stand in the human procession, who has marched before you, who is marching in the ranks on either side and the directions in which the whole is moving.

The same purpose should dominate your studying and our teaching of English, for the test of greatness in literature is the insight of an author into the meaning of life, the depth and breadth of his interpretation of human experience. Through our English classics we have sought to introduce to you men and women, motives, minds and emotions outside the narrow chicken-run of your own experience. It is by our success in doing these things, not by percentages, grades or marks that we ought fundamentally to be judged.

This is the test that you should take with you to college, a test for yourself and for your college. Most of you have chosen your colleges for rather frivolous reasons. A college or university should be judged, not by its football team, not by its social prestige or the business success of its graduates, but by the extent to which its faculty are gaining knowledge of the world and stimulating in their students a deeper inquisitiveness into the how and why and whither of all things.

A Pastoral Prayer

By Russell Henry Stafford

O LORD our God, the author of all our blessings and our refuge in every distress: we turn to Thee, on this day of rest and refreshment, with profound gratitude, not only for the many evidences we have enjoyed thus far in life of Thy lovingkindness, but also for the privilege of sharing our burdens with Thee, and recreating our souls at Thine altar for fresh tasks. We are weak, but Thou art strong; we are perplexed and prone to err, but Thou art wise; we are weary, but with Thee there is rest. Give us, we pray Thee, of Thyself. Let Thy Spirit dwell in our hearts, and direct our actions. Send us forth from this hour of communion with hope, zest and energy renewed, and a sense of Thy care and help which shall keep us clean, straight and faithful through the coming week.

But we confess, our Father, that we are unworthy to receive Thy favor, and can claim it only for Thy mercy's sake in Jesus Christ our Lord. We have offended against Thee in thought, word and deed; and that, not in ignorance or on impulse only, but sometimes of deliberate intent. But above all we have transgressed in the neglect of Thy truth; in indifference to Thy law; in reckless refusal to devote attention and effort to the development of such an experience of Thy presence and power as would fortify us against temptation. For these and all our shortcomings we are truly sorry, and crave Thy forgiveness. May we of Thy bounty receive the assurance that our guilt is gone from before Thee, and the light of Thy grace shines upon us once more.

We bear before Thee, who art mighty to save, all those who at this time are in trouble of any sort—the sinning, the suffering, the sorrowing—that they may come to Thee, and may be touched with comfort and healing by the Great Physician. Especially we commend to Thy fatherly goodness all homes upon which has recently been laid the visitation of death, that the bereaved may through their tears behold the light of a brighter day beyond, and may be upheld in steadfast hope of Thine everlasting goodness.

We rejoice to be a part of that organization, the corporate body of Christ, which in America and in all lands sponsors the cause of the religion of Jesus. And we seek Thy benediction upon us, and upon our fellow Christians of every creed and tongue, that, as in the past, so in the future, and increasingly, the church may ever champion and advance the right, may be devoted to the pure worship of God and the betterment of mankind in character and circumstance, and may win for the Cross fresh triumphs, and widening areas in willing submission to the spiritual dominion of Thy Son.

As citizens of this great Republic, we present our petitions to Thee for the protection and guidance of our beloved country. We pray that Thou wilt endow all of us with a clear appreciation of our civic responsibilities, and the resolute determination to discharge them faithfully and with discrimination, in high loyalty to Christian social ideals. Especially, in these days and years of momentous issues, we beseech Thee to give us strong and righteous leaders; and also to grant to the people, in whom dwells the sovereignty of this nation, an increasingly clear and insistent perception of the right, such as shall keep us true to the best interests of all the world, and of Thy Kingdom. For Christ's sake. Amen.

Public School Religion

A teacher may have the finest technique of imparting knowledge, but unless he is full of ideas and is constantly gaining fresh ideas, he is but clanging brass and tinkling cymbals.

There may be some of you who think that the world is too much for us; that there is too much to know and that all we need to know is how to make a living. Well, the world *is* too big for us to know, and one of the first signs of an educated man is the humble confession of the smallness of his knowledge and the realization of how little he knows in the vastness of all that is knowable. As Flexner says, "No scientist fifty years ago could have realized that he was as ignorant as all first-rate scientists now know themselves to be." We live in an economic world, yet it is said that the "accepted economic doctrine of our day remains an unsettled compound of ninety per cent abstract assumptions and ten per cent facts." Psychologists are just beginning to explore the workings of man's mind, to grasp faintly the relations of his mind to his body, and the explosive influence of his emotions upon both.

I cite these things because many of you confuse the futility of knowledge with the humility of knowledge. You argue that because you can't know all about the universe there is no use constantly learning more. Our business as educators is to teach you some of the simple fundamental facts of the world and then train you to find out whatever you may need to know. As I have said, the results should be a spirit of humility on your part, a glimpsing of the wonders of knowledge beyond your present comprehension and the recognition that there are powers and forces potently present about you of which you are only dimly aware.

THE PLACE OF RELIGION

It is with the humility of an educated man that you should approach the question of religion; for religion either has everything or nothing to do with the business of education and of life. There is no room for compromise here. It is something with which you have no business to deal conventionally; it is not something of which you can take a little and leave the rest; it is not a business of church membership and chapel attendance and then six days of forgetfulness. We either ought to throw it all out or throw our whole selves into it. If there be a God at all, then the existence of that God is the most important fact about the world in which we live. As you well know, this school is founded and maintained on a belief in the present power of God.

God created this world in which we live, and the laws of science which we study show us the process which he organized for the physical world about us. God made us, the men and women in the world, and the working out of his purposes for us can be seen in the history which men have written during the past 5,000 years. He gave fixed laws to nature, but he gave free choice to us. The advances and reactions of human history are the mass witness to the wisdom and folly of humanity. He has shown us in Jesus Christ his will for men, and as free actors on his stage, we can follow that will to perfect freedom or we can follow our own foolish ways to suicide for ourselves and death to the society to which we belong. Above all, he offers us through Jesus Christ, if we will seek to understand and to take it, the power of his spirit, the renewing and the deepening of our lives and of all life. That may be folly, but I believe that it is fundamental, and that no education is more than half an education that does not seek to introduce its students as best it can to those deeper facts of the world. For an education consists in coming to know the world in which we live, and infinitely more important than football or French are these fundamental beliefs of Christianity about the nature of God and our part in his world.

It is our business not only to know the world in which we live, but also to become participants in it. The world is not standing still waiting for us to discover it; it is moving on, and unless we hurry, it is moving away from us. The world is not a race for us to watch; it is a race without grandstands in which you and I are runners. We must know the world that is and the world that ought to be. Let us know ourselves and the part that we ought to play.

A CALL TO SERVICE

Men of the graduating class: I would charge you with a paraphrase of the words of Thomas Huxley. May you be trained in youth so that your bodies may become the ready servants of your will and do with ease and pleasure all the work of which they are capable. May your intellects be clear, cold, logical engines with all their parts of equal strength and in smooth working order, ready like a steam engine to be turned to any kind of work to spin the gossamers as well as to forge the anchors of the mind. May our minds be stored with the knowledge of the great and fundamental truths of nature, and of the laws of her operation. May you be men who—no stunted ascetics—are full of life and fire, but whose passions are trained to come to heel by a vigorous will as the servant of a tender conscience. May you learn to love all beauty whether of nature or of art, to hate all vileness and to respect others as yourselves.

May you above all learn to know the deepest secrets of your world. May you come to know the God of Jesus Christ as the supremely important fact of all life. May you come to know that spirit of God which was in Jesus as the guiding power of your own life, and so may you go forth to grow in understanding of and service to our struggling needy world.

Vale!

[Paragraphs from Dean Inge's farewell sermon at St. Paul's cathedral, London]

THE things that are not shaken! Where in the world around us, which, thirty years ago, seemed so stable and secure, shall we now find them? The day has come which must try every man's work, what sort it is. All our national institutions, religious and secular, must pass through the fire. All unsound work will be found out. Walls daubed with untempered mortar, wood, hay, stubble, all the work of dishonest men, of merely ambitious men, of time-servers and men-pleasers, will come

crashing down. Those false notions which cause such a monstrous amount of suffering as a result of errors, intellectual rather than moral, will be revealed in their unsoundness. More than one popular idol has already been broken; more than one catchword of the last century now sounds ridiculous. Alas! much that is good and beautiful is being destroyed too. The age that is passing from us was full of good as well as evil. The nineteenth century was a very great period. Don't let our young people forget that. . . .

What are the things that cannot be shaken? What is the house that is founded on the rock? It is the spiritual temple resting on the one foundation, Jesus Christ himself. It is the glorious church of which the institutional churches are very imperfect shadows. The things that are not shaken are all spiritual things, all that great kingdom of goodness, truth and beauty which differs from the sphere of earthly things in several ways, for within it one man's gain is not another man's loss; nor is there any limit to the increase of spiritual wealth except the power of the human will to receive it, nor, thirdly, can it be taken from us, since our treasure in heaven is part of our very selves. It is good to think of this in times of loss and anxiety. It is good to be able to say, with our hearts as well as our lips, "Lord, thou hast been our refuge from one generation to another," "Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory. . . ."

It is a characteristic thought that faith exalts us above the limitations of our life in time, enabling us to view temporal events under the form of eternity, and if we rise to this conception we shall view the troubles of life with calmness. We shall not murmur and lose heart and patience. To seek consolation too greedily is a sign of failure. We want to balance our accounts every year. That is not God's way at all, and so by shirking and shrinking we miss the fulness of life indeed and we miss that Sabbath rest which remaineth to the people of God. . . .

What is the connection of rest with fulness of life? Do we really want rest, except now and then when we are tired? Does the idea of eternal rest appeal to us? Would we not rather have "the wages of going on" and not to die? God's Sabbath rest is unimpeded activity. "My Father worketh hitherto, and I work," our Lord said. Rest, in its true meaning, is free and untrammeled activity, and it is because Christ came to give us life more abundantly that he is able to give rest unto our souls. . . .

Yet there is a sense in which we do desire rest, in the sense of cessation from endeavor. Every work we have to do has its proper limits, its accomplishment and ending. Our whole life ought to be capable of being summed up, not by ourselves or by our friends, but by God, as a single act. "This—and this—is the note which his life gave out. This is what he tried to do and be." That particular task may have been well or ill done, but it cannot be prolonged beyond its limit. We do trust that when the time comes for us to cease work and to bring the fruit of our labors to God's feet we may be able to say in all humility, without forgetting those many failures for which we pray to be forgiven, "I have finished the work that thou gavest me to do." For that piece of work was not beyond our power, but he who gave it to us to do gave us also the means to carry it out.

Timely Verse

Ultimatum

WE will not fight!
The rolling drum and trumpet call no more
Excite. We were as foolish boys before,
But now we think as men. Our loyalty
To truth, to human weal, is victory!
We will not fight.

We will not fight!
We once were cowards; we could not resist
The lies of statesmen, cries of "Pacifist!"
But now we know that war is waged for gold—
And for men's profit shall our lives be sold?
We will not fight.

We will not fight!
You may imprison us in walls of stone—
Our souls, our consciences, are still our own.
We are not heroes, only sober men,
Who vow that war must never be again.
We will not fight.

THOMAS CURTIS CLARK.

Armistice

WE face the nations with one hand outstretched
In greeting, and with peace upon our lips;
But in our hearts a question, in our minds
The haunting echoes of the song of war,
The song that sets the world a-tremble still
And shakes the very pillars of our faith.

How long before the peace can pass our lips,
Can claim our minds and drive out old distrust?
To doubt mankind is but to doubt ourselves.
When shall our fingers dare to drop the sword,
While with unquestioning eyes we reach two hands
In open comradeship to all the world?

EUNICE MITCHELL LEHMER.

Thanksgiving

FOR all things beautiful, and good, and true;
For things that seemed not good yet turned to good;
For all the sweet compulsions of Thy will
That chastened, tried, and wrought us to Thy shape;
For things unnumbered that we take of right,
And value first when they are withheld;
For light and air; sweet sense of sound and smell;
For ears to hear the heavenly harmonies;
For eyes to see the unseen in the seen;
For vision of the Worker in the work;
For hearts to apprehend Thee everywhere;—
We thank Thee, Lord.

JOHN OXENHAM.

Informal Pastoral Work

By Doyle Mullen

A METAL-CUTTING wheel, traveling at 3,500 revolutions per minute, "let go" in my shop the other day. The strain was too great for the inner power that held the wheel together. So it is with the lives of many people today. They are shattered by the outward pull that overbalances whatever inner unity they have achieved. There are countless other men and women whose lives have not been broken but who have been brought near to the breaking point by the stress of recent events. A feeling of uncertainty and a sense of insecurity has caused them to lose something of their normal poise. Still others are merely bewildered by the conditions they face in this amazing modern world with its panorama of incredible change and confusion.

Under these circumstances it is both natural and necessary for religious leaders to seek every opportunity for dealing with the pressing issues so clearly revealed. Very often the attention of leaders is focused upon the larger issues of national and international scope, because these loom so large upon the horizon. Most of the movements that seek to deal with these major issues have at the heart of them the welfare of the individual, but in their prosecution the tendency is to deal with people in the mass. Current thinking in this field is expressed in terms of large units and mass movements. Perhaps this is necessary and inevitable in certain areas in which social change is sought. To concentrate attention upon dealing with individuals in such a time, while neglecting an unwholesome social situation, is futile. But it is also futile to neglect completely the ministry to personal needs.

● *The Value of "Casual" Ministries*

The pastor's informal ministry has to do with such commonplace events as calls, social affairs, weddings, funerals, fishing parties, and "curb consultation." In writing of this type of work Dr. E. S. Ames has said: "These are the free waters of social life and they involve the day-by-day, more or less accidental, casual experiences." A pastor has not completed his work when he has perfected organizations, attended meetings and prepared and delivered sermons, even though these sermons deal with the great social issues. His work is not even finished when he has dealt with the more serious personal problems of his people during regular office or consultation periods. An informal ministry begins where these more formal, though necessary, services end. What then may be said concerning such a ministry?

If effective use is to be made of the commonplace incidents and contacts that make up such a ministry, first of all the pastor must love people. There is no substitute for this quality. If what he does is not motivated by a

Doyle Mullen

genuine concern, people will soon find it out. The personal ministry is one place where "I ought to" and "I must" have to be replaced by "I want to" and "I care."

Without trying to qualify as a psychiatrist, the pastor can and must have some knowledge of the processes involved in human behavior. And here lurks a danger, for it is easily possible that these aids to understanding may become ends in themselves. Technique and machinery may overshadow interest in people. What is essentially a personal relationship may become a mechanical operation. Understanding is necessary, but understanding may be expressed through either a friendly or a formal approach. A rich informal ministry relies upon the former.

● *Understanding and Loving People*

Through the years the pastor learns the background and past history of his people. How necessary this is in dealing with them in the present! Actions, attitudes and situations have roots in the past. But a long pastorate does more than give a pastor an insight into the past experiences of his people; it aids in establishing confidence. Confidence is essential, and it is not produced over night. Most people do not discuss personal matters with a pastor upon short acquaintance.

Individuals want to talk to someone whom they can trust and who is interested in them. Three doctors have told me of the many people who come to them, not only when in need of medical attention but at other times, to talk over matters of personal interest and concern. These affairs are not always of great moment, but they are real to those involved.

● *Advantages of a Pastor as Adviser*

Why should not the pastor serve at these points of interest and need? He has many advantages over other professional and non-professional leaders to whom people are turning for help. He has freer contacts and these are of a more informal nature. Through previous relationships he has already established confidence. He deals with incipient difficulties whereas the professional counselor is usually consulted only when troubles have reached a critical stage and are almost helpless or at least require a long period of ministration. People are not deterred from talking to him because of financial considerations, for the pastor does not expect remuneration. And, most important of all, the pastor has the resources of religion at his disposal. These are not theoretical advantages. They have been proved to be true both by professional leaders, who have freely expressed themselves concerning them, and by religious leaders who have verified them through personal experience.

● *The Pastor Must be Available*

The pastor should be available. In the informal ministry this is not accomplished merely by having set office hours for this purpose. He may hear of difficult situations, or see actions that, interpreted, reveal needs, or he may catch an almost hidden note of wistfulness or distress in a conversation. Here are opportunities for service if he seeks to make himself available. On the basis of information, both direct and indirect, the pastor can often be at hand "accidentally" where and when he is needed.

Very often something of a definite nature may be accomplished. The person involved may have overlooked resources or the nearness of the problem may have prevented clear thinking. But the pastor is not powerless to assist even when circumstances are such that no actual changes can be made, as, for example, in cases of death in a family, in certain financial situations and in some family or per-

sonal difficulties. A few days ago I purchased an article at a local store. The manager asked me to step into his office where, for almost an hour, he talked of his problems. At the close he said, "This didn't pay a dollar on what I owe, but I feel much better." Who can place on paper, in words, the changed tone in which that statement was made? It helps more than the pastor may realize for a person just to talk to an interested friend. It helps to clear the vision, to relieve the tension and to ease the burden.

● *Opportunities from Casual Contacts*

The range of these casual contacts varies, of course, from week to week with each pastor. As a sample of their range I am listing such incidents from a seven day period in my own experience. A young couple that I married a few years ago showed me the plans for their new home. The owner of a store took delight in pointing out the new arrangements of the stock and in explaining the reasons for the various sections of the layout. The parents of a baby, their first-born, told of their plans and hopes. How happy they were! Two farmers took me through their corn fields that had been ruined by the chinch bugs. They showed the attempts that had been made to prevent further damage in other sections. The eye saw the situation in terms of crops destroyed, but the ear heard the story in terms of human damage.

An article written by a local man for a magazine had been accepted for publication. The question he asked was, "Would you care to read it?" while unexpressed but evident was the real question, "Would you listen to the story of the work and worry and satisfaction behind the story?" Next came a funeral service for a little girl of four, the oldest of two children in the home of a young couple. A woman who recently lost her husband by death was trying to make plans for the future. A young man stopped me on the street, and later came to my home, to talk over the broken engagement with the young lady to whom he was soon to have been married.

Should a city pastor list his casual contacts for a week probably they would differ from the ones I have given, because my church is in a small county-seat town, of three thousand population, located in an agricultural community. But the two lists would have an essential likeness in the fact that both would indicate informal contacts with people at points of interest and need.

● *Hobbies As a "Means of Grace"*

Almost every pastor has one or more hobbies. These furnish valuable opportunities for establishing contacts that further his informal ministry. In my basement is a small motorized workshop. A great many men and boys have been there during the past seven and a half years. Of course we discuss projects, plans, materials and power. But with surprising frequency the conversation has moved naturally into other and more vital areas of interest and concern. With golf it is a different story. They "work" at golf in our town! Fishing has a real record. I have fished with many people, from the judge to my own four-year old boy. Fly-fishing is good sport, but it is also a splendid method for getting next to men. Some time ago a man in the community asked me to take him fishing. He had been working from early in the morning until late at night for several weeks and he was worried and "on edge." We spent three hours in a little boat drifting down the river; we saw a sunset that was worth seeing, though not so colorful as some; and we caught a few fish. The quietness about us produced a quietness within. The next morning the man's wife telephoned after he had gone to work to thank me for taking him on the trip. "It did him so much good," she said. There is a poem about fishing that does not qualify as great poetry, but its last line is worth remembering: "A man ain't thinkin' mean out fishing." There are a great many other hobbies that may be helpfully employed, and in my own ministry I have used several besides those mentioned.

● *A Costly, but Fruitful Ministry*

An informal ministry is costly! It costs in time. A trip that should be made in a few minutes is lengthened into an hour or perhaps longer. This time must come from other activities. The only way an informal ministry can be maintained is by learning to say "No." The pastor is invited to make a speech or to deliver an address to some group in which he is interested. It is an appealing invitation, but he has already done his fair share of this work. His answer is, "No." It may be that some organizational work will have to receive less attention, or some committee activity will have to be dropped. And why not? Valuable as is the public platform, as necessary as are organizations, and as inescapable as are committees, these do not constitute the only means of saving the world. An informal ministry should not be allowed to cut too deeply into the time given to other types of service that are expected and rewarding but it should receive its proper place in a balanced program.

An informal ministry costs effort. The pastor cannot but give of himself. Whatever may be the origin and the correct interpretation of the story of the sick woman who touched the garment of Jesus and was healed, the pastor who carries on a personal ministry knows the truthfulness of the final statement. "He knew that strength had gone out of him."

● *A Ministry That Pays Dividends*

If such a ministry is costly it is also rewarding. It pays dividends, and never more so than at this time when many investments are failing to do so. It pays dividends in terms of lives definitely related to the church. Often the personal touch is the beginning of a relationship that results in life commitment or in a reawakened interest on the part of those who once shared in the church life. If the belief is held that the church must play a vital part in the life of the modern world, there are few better ways to strengthen it than through an informal ministry. Other dividends are paid in terms of the satisfaction that comes as the pastor sees how practical are the resources of religion and how helpfully they may be used to minister to the needs of his people. The results in terms of variety and enrichment of the pastor's own life are also very real. I am not so sure but what, in the end, people do more for the pastor than he does for them through such a ministry.

● *What Shall I Preach?*

Then, too, this type of work answers the question, "What shall I preach?" When a pastor comes to know the areas of intense and absorbing interests of his people, together with the attendant problems, another question takes the place of the first. It is, "How will I ever be able to deal with all the questions these people face?" The last may seem a strange "dividend" to include, for it is simply this: the informal ministry makes the pastor humble.

Happily the pastor is not faced with the choice between the social gospel and the informal ministry. This is another case where "both . . . and . . ." may be substituted for "either . . . or . . . ." While not neglecting the social gospel, let pastors seek to make real and effective an informal ministry, "for such a time as this." It isn't spectacular, but it is needed and, for the most part, it is appreciated and satisfying.

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WHO'S WHO in THIS ISSUE

FOR more than a quarter-century Rev. JOHN HAYNES HOLMES has carried on his prophetic work from the pulpit of the Community church, New York city. Through word and deed, he has persistently proclaimed the gospel of social and industrial righteousness, of international good will, and of world peace. His prophetic quality is indicated in the titles of his books, among which are: "The Revolutionary Function of the Modern Church," "New Wars for Old," "Patriotism Is Not Enough!" "Is Violence the Way Out?" and "New Churches for Old."

Returning to America in 1919, after several years at the City Temple, London, Rev. JOSEPH FORT NEWTON became minister of the Church of the Divine Paternity (Universalist), New York city. In 1925 he went to Philadelphia and for five years ministered at the Memorial Church of St. Paul. He is now at St. James church, in Philadelphia. Dr. Newton has written many books, among them "The Eternal Christ," "Some Living Masters of the Pulpit" and "The Sword of the Spirit."

Rev. CARL KNUDSEN *ministers to the* Church of the Pilgrimage at Plymouth, Mass. He has been a leader in the work of the Committee on moral and social welfare of the Massachusetts Congregational conference. Mr. Knudsen was awarded A.M. and S.T.B. degrees by Boston university.

Dr. HERBERT L. WILLETT *was for* many years professor of oriental languages and literature at the University of Chicago, and for a long period was dean of the Disciples divinity house at the university. During most of his teaching years he has also held a pastorate; since 1927 he has ministered to the Union church of Kenilworth, a suburb of Chicago. Dr. Willett's latest books are "The Bible Through the Centuries" and "The Jew Through the Centuries."

Rabbi SIMON GREENBERG *has led the* activities of Har Zion temple, Philadelphia, since 1925; he is also adviser to the Jewish students at the University of Pennsylvania. He is a member of the administrative committee of the Zionist organization of America. Dr. Greenberg graduated at the Jewish Theological Seminary of America, and is now a lecturer in that school in the field of Jewish education. He has done special research work at the Hebrew university in Jerusalem.

Rev. ELLIOTT SPEER, *whose tragic* death a few weeks ago shocked the entire country, was headmaster of the Mt. Hermon preparatory school for boys, located at Northfield, Mass. A graduate of Andover and Princeton, he continued his studies in the field of theology at Princeton and at the University of Edinburgh. Returning to America, he became head of Lafayette college and after five years of service there went to Northfield. Mr. Speer was a son of Dr. Robert E. Speer, senior secretary of the Presbyterian board of foreign missions.

Rev. RUSSELL HENRY STAFFORD *is* minister of Old South church, Boston.

Rev. DOYLE MULLEN *is pastor of* First Christian church, Rensselaer, Ind.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

TRUMAN B. DOUGLASS, Pilgrim (Congregational), Pomona, Cal. "Ambassadors of Chaos." Acts 19:25—"Sirs, ye know that by this craft we have our wealth."

ALVIN B. GURLEY, Second Presbyterian, Philadelphia, Pa. "A Christian's Liberty." Rom. 8:21b—". . . the glorious liberty of the children of God."

HOWARD D. MCGRATH, Clinton Avenue Methodist, Kingston, N. Y. "The Object of Our Thanksgiving." Col. 3:17—"And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."

LYNN HAROLD HOUGH, Drew theological seminary. "The Church and Civilization." Eph. 3:10—"Through the church the manifold wisdom of God." (Sermon preached in Geneva in connection with the opening of the 15th assembly of the League of Nations.)

FREDERICK W. NORWOOD, City Temple, London. "The Fountain of Life." Psalm 36:9—"For with thee is the fountain of life: in thy light shall we see light."

CLARENCE W. KEMPER, First Baptist, Denver, Colo. "What God is Trying to Do With This Generation." John 10:10—"I have come that they may have life and have it to the full" (Moffatt).

HERBERT B. HUDNUT, Bellevue Presbyterian, Pittsburgh, Pa. "The Originality of Jesus." Matt. 12:20—"He carries religion to victory" (Moffatt).

JAMES D. KITCHIN, JR., First Christian, Newport News, Va. "The Passwords." John 6:68—"Thou hast the words of eternal life."

JOSEPH W. REEVES, Congregational, South Dartmouth, Mass. "Our Unfinished World." John 5:17—"My Father worketh even until now, and I work."

FOR YOUR SERMON AND TEXT

Title of sermon

Text used (Write out the text)

Name of minister

Name of church

Address

The Editor's Page

The Event of the Month

EVERY gloomy diagnosis of the vitality of modern Protestantism is proved false by the evangelical Christians of Germany. Their brave resistance to the invasion of the church's affairs by political dictatorship is writing a new chapter in the history of Christian devotion. For the Protestant pastors of Bavaria to stand forth as they did on Sunday, October 14, in protest against the government's action in deposing their bishop and dividing the Bavarian church into two jurisdictions for purposes of political control, was to court all manner of penalties at the hand of the all-powerful nazi regime. But their words were bold, uncompromising and defiant. They arraigned before God and man Reichsbishop Ludwig Mueller and his civil administrator, Dr. August Jaeger, for waging an unholy war against the church of Bavaria. A manifesto, signed by the deposed Bishop Hans Meisser and an overwhelming majority of Bavarian pastors, called upon all faithful Protestants to refuse obedience to the reich government of the church. Mueller was called a representative of "dark powers." By erecting in Bavaria a "regime of might" he "opened the door to every heresy, brought confusion into the community, discord among our people and shame of the German Evangelical church before Christendom." This to Hitler's man, Mueller! When their bishop was allowed to appear on the balcony of his home where he is a prisoner he was greeted with a storm of *Heil Meisser!* Who says the day of heroic Christianity has passed? Protestant pastors all over the reich joined their Bavarian brethren in pulpit utterances defying the religious policy of the state.

These are the Heroic Days!

The Book of the Month

FORM CRITICISM, *a New Method of New Testament Research, by Rudolph Bultmann and Karl Kundsin, translated from the German by Frederick C. Grant. Willett, Clark & Company, $2.00.*

I PICKED UP this book just as it was coming from the press, hardly expecting to read more than a few pages, because I imagined that it would be a highly technical and abstruse treatment of the textual problem of the four gospels. I was intensely fascinated, and read on to the end. My acquaintance with biblical criticism has been chiefly second hand—through reading reviews in theological journals, etc. Since reading this work, I begin to imagine that I might be a "critic" myself if I didn't have to be an editor! This book dispelled for me the awesomeness of New Testament criticism. It is a fascinating field. Of course it is more than that. It is vitally important that the Christian leader and teacher shall come to terms with the problems which only critical method can solve. We are in for a revival of interest in New Testament study, in my judgment. The gospel that will be preached in the next generation will be profoundly affected by the conclusions which present day criticism is reaching. Professor Bultmann is now commanding more attention than any other New Testament authority because, in addition to his radical manner of dealing with the gospel text, he has written another book which I have just read with great interest, entitled "Jesus and the Word" (Scribners), in which he interprets Jesus as the prophet of the doctrine now associated with the name of Karl Barth. Here is left-wing criticism united to right-wing theology! Professor Kundsin also commands the respect of German scholarship. Professor Grant of Seabury-Western Theological Seminary has done a most competent piece of translation.

A Thought for the Month

WHATEVER mood may characterize other men, it is demanded of the minister that he be a man of hope, of daring expectancy, of deep-grounded optimism. This demand is inherent in his calling. If he is a pessimist or a cynic he may be sure that he has not been called to preach. If the habit and grain of his mind do not commit him definitely to a belief in the possibilities of improvement, of recovery, of salvation, he is out of place. For the minister's business is to speak for God, and the most important thing about God is that he carries all the possibilities of human growth and enrichment and salvation. A God who does not carry such possibilities and open the way for man to enter into their realization is a false God. The preacher's business is to speak for this infinite carrier of human possibilities. No man who lacks a heart of hope can speak for such a God. If the minister, following a style all too common in our day, adopts an attitude of so-called "realism" which views any human scene as consisting only of its visible and calculable factors, he would be a good reporter for a newspaper, or a good photographer, but he is a poor minister. Every human situation, whether on the level of public affairs or in the narrower experience of personal living, stands against a background of invisible possibilities. They are unpredictible and incalculable. It is the minister's genius to be aware of them, to be aware that at any moment a factor may emerge from the background which will entirely recast the situation in the foreground. Such expectancy is the essence of faith. It is the minister's own faith, and it is this faith which he has dedicated himself to awaken in other people. As a leader and shepherd of souls he must believe that the best is yet to be. Nobody follows a pessimist. We may read his books and listen to his philosophisings, but we do not *follow* him. The minister of God is a bringer of hope. "How beautiful upon the mountains are the feet of him that bringeth good tidings of good."

The Minister As Optimist

Charles Clayton Morrison

The December Number of The Christian Century Pulpit Will be a Special

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ROY L. SMITH
First Methodist Church, Los Angeles

RALPH W. SOCKMAN
Madison Avenue Methodist Church, New York

ERNEST FREMONT TITTLE
First Methodist Church, Evanston, Ill.

There have already appeared, during this year, the following denominational numbers: Northern Baptist; Congregational-Christian; Evangelical Synod-Reformed Church in the U. S.; Reformed Church in America; Presbyterian (U. S. A.).

The sermons published in these special numbers have not been selected by the editor of the Pulpit, but as the result of a ballot sent to the ministers of the several denominations, asking this question: "What seven ministers would you select to represent your denomination in its Special Number of The Christian Century Pulpit?" These ballots, returned by these thousands of ministers, have determined the selection of the sermons for these special numbers.

The JANUARY issue of the Pulpit will be a general number, including sermons suited to the New Year's season. The Christian Century Pulpit anticipates the great days and seasons of the year.

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